

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

Emblems of the Visible Church.

My object is to show, that the ordinances and government of the visible church are emblems illustrative of the Church Spiritual and Church Triumphant. Types and shadows seem to have been among the very first means of communicating the language of revelation. Thus, the first generation was taught the necessity of an Atonement, no doubt, by the sacrifice of beasts—or to consider the Jewish church in the wilderness, could it have been possible that Moses should have been repeatedly charged to be so particular, in every respect according to the pattern shown him in the mount, if there had not been some design, which rendered exactness and order in the Jewish church essential? "He that despised Moses' law, died without mercy under two or three witnesses." We may reasonably conclude that the Gospel Church is not less important, seeing it is the order of a better dispensation. If it was the design in the Jewish economy, in various ways, to form patterns of the Heavenly things themselves, (Heb. ix: 9, 23,) much more may we expect the Gospel Church to resemble the Heavenly, not only in a different, but in a more perfect manner.

The ordinances of the Gospel Church, and the laws by which they are to be regulated, are deserving our attention, inasmuch as they are calculated to point us to the Lamb of God, and thereby lead our minds forward to the final consummation of all things; to the resurrection of the dead and eternal glory, a perfect communion in Heaven. The Gospel ordinances are not numerous, therefore they should be considered the more important, with respect to the instruction that may be derived from them.

The first ordinance of the Gospel is Baptism. It is the door into the visible Church, a preparatory service for the enjoyment of Church privileges, and acknowledges a *Baptism of repentance*, that is, a death to sin, and a rising to a newness of life in Christ, and it also affords an expression of our faith in Christ, with respect to the death and resurrection of the body, as a preparatory state for the Kingdom of Heaven. Many ideas are expressed in the ordinance of Baptism. The most important is, the idea of washing or cleansing, which respects a state of fitness, or preparation. This idea renders it important as a symbol. As baptism is a pre-requisite to church membership and to communion in the visible church; even so, a spiritual Baptism, a repentance, a death to sin, and a resurrection to newness of life in Christ, is a pre-requisite to the enjoyment of the Spiritual church on earth. In like manner, also, we must submit to natural death, and be raised to a justified state, before we can enter the Church Triumphant. A preparation for either of these is very properly expressed in the ordinance of Baptism, and the privileges that follow it. It teaches us that we must be *first prepared* for that rest that remaineth to the people of God.

May we be resigned to the preparatory scenes, considering Him who has gone before to open the way whereby we may follow and be saved, and may we ever be ready to say with our Saviour, when he anticipated his agonizing death, "I have a Baptism to be baptized with," before I can participate in the joys of that glorious rest in Heaven. May we be conducted through the valley of the shadow of death safely, and then our souls raised perfected to the realms of eternal happiness.

The idea of death, and resurrection from the dead, is expressed in the ordinance of Baptism. The breath of life is suspended (or rather concealed,) for a moment, while the body is immersed, after which it is resuscitated, or manifested again. So it is in a spiritual Baptism, or *repentance*. A death of sinful affections, is necessary before rising to newness of life, and being animated with sanctified affections. And also, before entering Heaven, our natural lives and sinful bodies must in order to be changed to a glorified body, and made meet for the immediate presence of God. Here let me remark that we need no small preparation in our natures, in order to dwell with God, and hold communion with angels. Seeing it is so essential, how ought we to prize the means by which such a preparation is effected? The only way that can lead us to the Father, was planned by Infinite wisdom and mercy, it cost the life of the Son of God. Let us see to it, that we do not slight his merciful condition of access, and "refuse to hear Him that speaketh from Heaven."

We are also led to think of a door or a way of entrance. It is the door into the visible Church, because it is a pre-requisite to church membership. No one ought to expect welcome to partake of the ordinance of the supper, before he is regularly baptized. To come to the Lord's emblematic table, a sign of being made a partaker of his divine nature, the virtue of the body and blood of Christ, before being baptized, which is designed to signify that which is a pre-requisite to divine grace, is a manifest perversion of their order and design. In short, that which baptism signifies, must be, before that which communion

acknowledges, can be. If perversion in the ordinances of the Mosaic dispensation, was a heinous crime, how much more so in a dispensation so much more glorious than that of Moses! In one sense, at least, Baptism is the door into the visible Church; and in this respect it represents the straight gate of evangelical repentance, that leads into the spiritual kingdom of Christ, and opens to life eternal.

The ordinance of the Lord's supper is no less important as a symbol; though none, only such as really feel their need of a Saviour, can properly realize its importance. The broken bread is a symbol of his bruised and broken body for us, and the wine signifies his running blood. As the natural elements are calculated to sustain natural life and cheer the heart of man, so, by virtue of Christ's sufferings, we may be strengthened unto eternal life, and ever be cheered and quickened by a communion with our Lord and Saviour.

It is well to consider, that being made partakers of Christ, is something more than receiving the forgiveness of sins. His spirit, which embraces the same principle of love and obedience, is shed abroad in the heart; and by partaking of the spirit of Christ, we partake of the law of the Lord, which is written on our hearts, and in our minds. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

One peculiarity of a spiritual communion, consists in requiring one and the same principle of heart in all spiritual communicants. Consequently, it is the government laid down for the ordinance that renders it so very significant. It is certain that a Church of Christ ought not to receive every one that crieth Lord, Lord, or every one that professes faith. But whose company is to be refused in this ordinance? In a word, the answer is, those who are not in a true fellowship. Such as "neglect to hear the church" should be counted equally as unworthy this ordinance as the unconverted. Matt. xviii: 17.

The churches in the Apostles' day, were commanded by the authority of Christ, to withdraw from certain members, and not to eat or keep company with them in a church capacity; that they should "walk as children of light, proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v: 7—11. 1 Cor: chap. v. 1 Thes. iii: 6, 14.

Again, all such as embrace false doctrines, must be excluded. Phil. vi: 10. Rom. xiv: 17. 2 John x: 11. We are not to suppose the members of a church are to be of one mind, and to be of one opinion about every thing, for that would be impossible. Only such sentiments as reflect dishonor on the great head of the Church, and affect the path of duty, should be any objection to one's having a seat at the emblematical table; but if any disagree in these respects, their hearts and efforts will be divided—will jar and interfere, and their influence will be in competition. "Can two walk together (in the path of duty,) except they be agreed?" Their imperfect union or conflicting combination, would be an unworthy representative of Christ's perfect body.

A. C.

[To be continued.]

The impossibility of pleasing all Men.

1. Remember what a multitude you have to please; and when you have pleased some, how many more will be still displeased, and how many displeased, when you have done your best.

2. Remember that all men are so selfish, that their expectations will be higher than you are able to gratify. Many and many a time, when I have an hour or a day to spend, a multitude have ever expected that I should have spent it with them. When I visit one, there are ten offended that I am not visiting them at the same hour. If you have any office to give, or benefit to confer, which only one can have, every one thinks himself the fittest.

3. You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest virtues for your faults, and know not when you do well or ill; and yet none are more bold in censuring than those that least understand the things they censure.

4. You will have many factious zealots to please, who, being strangers to the love of Christianity, holiness, and unity, are ruled by the interest of an opinion or sect. These will never be pleased with you, unless you will be one of their side or party. As in civil, so in ecclesiastical wars, the firebrands cannot endure the peaceful.

5. You will have rigorous, captious, uncharitable, and unrighteous men to please, who will "make a man an offender for a word." They are glad when they can find any matter to reproach you; and if once they meet with it, (true or false,) they will never forget it, but dwell as the fly on the ulcerated place.

6. You will have passionate persons to please, whose judgments are blinded, and are not capable of being pleased. Like the sick and sore, that are hurt with every touch; and at last says Seneca, with the very conceit that you touched them. How can you please them, when displeaseness is their disease, that abideth with them at the very heart?

7. You will find that censoriousness is a very common vice, and that the most unfit are readiest to blame. Few are at your elbow, and none in your heart, and therefore they know not the circumstances and reasons of all that you do, nor hear what you have to say for yourself; and yet those will presume to censure you, who would have cleared you if they had but heard you speak.

8. You live among tattlers and tale-carriers, who would please others by accusing you. Who is it that hath ears that hath not such vermin as these earwigs busy at them? except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And when these are near men, and you far off, it is easy for them to contrive the most odious

representations of the most laudable person's actions in the world.

9. You have men of great mutability to please, that one hour may be ready to worship you as gods, and the next to stone you, or account you as devils; as they did in the case of St. Paul, and Christ himself. What a weathercock is the mind of man! especially of the vulgar, the temporizers!

10. Every man living will unavoidably be engaged by God himself in some duties which are very liable to misconception, and which will have an outside appearance of evil, to the offence of those that know not all the inside and circumstances. Men have not the choosing of their own duties, but God maketh them by his law and Providence; and it pleases him oft to try his servants in this kind. No wonder if Joseph once thought of putting Mary away; and how liable was the blessed virgin to censure by those that knew not the facts! O, therefore, how vain is the judgment of man!

11. The perverseness of many is so great, that they require of you contradictions and impossibilities, to let you know that they are resolved never to be pleased with you. If John use fast-eating and drinking, they say, "Behold a gluttonous person and a wine-bibber, a friend of publicans and sinners." If you speak fair and pleasantly, they will call you dissemblers and flatterers: if you speak more freely though in a necessary case, they will say you rail. If you give to the poor as long as you have it, you will be blamed for ceasing when you have no more. In a word, whatever you do, be sure by some it will be condemned: and do or not do, speak or be silent, you shall certainly displease, and never escape the censure of the world.

12. There is among men so great a contrariety of judgment, disposition, and interests, that they can never agree among themselves: and if you can please one, the rest will thereby be displeased. You will displease this man's enemy by pleasing himself. If you are of one party, you offend the other. And how can you serve all interests at once; to do so you must at once both speak and be silent, and verify contradictions, and be in many places at once, and be for all men's way, and of all men's mind. For my part, I mean to serve the world a little better agreed among themselves, before I make it my ambition to please them.

13. Godliness, virtue, and honesty themselves will not please the world, and therefore you cannot hope to please them. God and they are not pleased with the same ways: and which do you think should first be pleased? The holiest saints or apostles could never please the world; no, nor Jesus Christ himself.

14. They are not pleased with God himself; you, none, dare displease so many and so much as he. And can you do more than God to please them? They are daily displeased with his Providence. One would have rain when another would have none; one party is displeased because another is pleased and exalted.

15. How can you please men that cannot please themselves? Their own desire and choice will please them but a little while. Like children, they are soon weary of that which they cried for; for they must needs have it, and when they have it, it is caught and cast away; they are neither pleased with it nor without it. Can you please such selfdispleasers?

16. How can you please all others, when you cannot please yourself? If you fear God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say there are none in the world so displeasing to you as you are to yourself. You carry that about you, and feel that within you, which displeases you more than all the enemies you have in the world.

Finally, seeing it is impossible to please all men, remember that the pleasure of God is your business in the world, and that in pleasing him your souls may have safety, rest, and full content, though all the world may be displeased with you.—Richard Baxter.

Thoughts of a Rambler.

"Maintain your rank; vulgarity despise—To swear, is neither brave, polite, nor wise."

"On entering the coach, at Burlington," says the writer, "I found but two passengers. My attention was instantly arrested by the appearance of each—the one an aged man of unusual size, in a suit of fine black cloth, evidently brushed with care. His head was partly bald; but the few thin fleeces of shining hair were gracefully disposed, and as purely white and soft as elder down. His complexion was ruddy, and regular for one of his age, which probably was seventy—his eyes large and blue, which beamed with intellect and benevolence—his linen and cravat were somewhat clerical—his cane suited to his weight, was crowned with polished gold, on which were engraved his initials and crest, and in his hand was a miniature volume. My romance was all on fire; instinct with curiosity, I eyed him so intently, that the old gentleman's eyelids involuntarily fell; but, perceiving my confusion, and even the pain I felt at my unintentional rudeness, he soon rallied and restored me by the most courteous address. By this time, my attention was somewhat diverted to the other, who was a youth of seventeen, of such surprising beauty and winning manners, so full of the joyousness of the aurora of life, and of the ingenuousness of a blissful ignorance of the world, that I began to imagine myself in some region of enchantment. We were all strangers to each other, and though of very different ages and pursuits in life, we soon made acquaintance, and beguiled our slow passage through the shady avenues of the Green mountain, on this lovely summer afternoon, by much delightful conversation, in which the chief interlocutor was the venerable man in black. The youth, however, participated in his due share, and made many just and amiable remarks; but to the astonishment of us both, and to the manifested contempt of the old gentleman, he swore like a trooper! and yet with tones so sweet, and in a

manner so native, as evidently proclaimed it a mere habit, in which his heart and head seemed in no degree to participate. The old gentleman related an hundred anecdotes; and in the most pleasing and popular manner, discoursed of the wonders of botany, and of the mineral world; of the sublime curiosities in astronomy; of the hidden glories revealed to us by the microscope; of the beauties of crystallization; of the evidences of design unfolded by optics, especially in the structure of the eye; of the mere relative nature of time and space; and that these probably appear to man alone; and that, if the visible universe could be compressed into a ball of an inch in diameter, why may not we imagine myriads of years embraced as it were, by a moment!

And in this delightfully pious and instructive vein he continued to beguile the otherwise wearisome hours.

But I perceived the old gentleman occasionally opened his eyes, cast a yearning look of affection on the youth, then closed them with a sigh!

He at length broke the silence; our slumbers instantly left us, and we were again all attention.

Looking out upon the scenery, as we were descending the mountain into a rich valley,

"What?" said the old gentleman, can surpass (bottle, pot, and glass,) the solemn and majestic (bottle, pot, and glass) bloom of the surrounding mountains!

(bottle, pot, and glass) the pensiveness of the groves!

(bottle, pot, and glass) the pastoral simplicity (bottle, pot, and glass;) of the cottagers, (bottle, pot, and glass;) of the meadows!

How pleasing it is to contemplate (bottle, pot, and glass,) the noble spirit of perseverance (bottle, pot, and glass,) which has enabled the husbandman to climb the loftiest mountains, and change the rude garb of nature (bottle, pot, and glass,) for the rich habiliments of cultivation;

(bottle, pot, and glass) the verdant hills rising amphitheatrically around, (bottle, pot, and glass;) to observe the progressive influence of the departing sun on the mountains;

(bottle, pot, and glass) or the bright orb of day rising in the pride of his splendor, glistening with his ruddy light, and chasing from the trees, the fog fantastically formed on their lofty tops!

(bottle, pot, and glass) Who that has a soul for Nature's beauties (bottle, pot, and glass,) would refuse to bow down in worship and gratitude to the great Author of so much loveliness!

(bottle, pot, and glass.)

Here the old man ceased, closed his eyes and again sunk into his corner. With mingled astonishment and heartfelt pain, the youth and myself exchanged looks, and sighed expressively; recognizing in each other's eye, the deep conviction that this delightful old man was, after all, a victim of mental derangement! In a few minutes, however, he opened his eyes, looked at the youth so benignantly, and so naturally, that we again changed looks of recognition, and knew that there must be some concealed and pregnant meaning in this strange departure from his Mentorian character.—Dear Sir, said the youth, "I hope you are not unwell; and may I ask, what did you mean by all that about the 'bottle, pot, and glass'?" "My amiable young friend," replied the old gentleman, "you may well express your surprise; but what did you mean, during our five hours of agreeable conversation, by your numerous SWARING EXPLETTIVES?" Amidst all of your good sense and sound observations, for one of your age, why did you take God's holy name in vain, more than thrice that number of times, words quite as senseless and as unconnected with your discourse, as my 'bottle, pot, and glass' were in mine? I thus spoke to show you visibly and audibly, as it were, the extreme folly of swearing, and how purely expulsive are such words, and how ill suited to the dignity of a man, and especially painful, when uttered from youthful lips!

God hath endowed us with language, for the most beautiful communions—for the sole purpose of conveying our thoughts; and when we violate that purpose by such foreign materials, we offend no less against religion than good taste!" The youth burst into tears. "Sir," said he, "I revere all you say, and here solemnly pledge myself never again to use such unmeaning language. I now see its real odiousness and folly, and for the first time in my life; and shall ever be thankful for your admonition." The impression sank deep into his heart, and he kept his word.

The old gentleman has long since been gathered to his fathers. He was an English clergyman of finished education. The youth is now a man, and as eminent for his virtues, as he then seemed to be for his personal beauty."

Usually, when a worldling is dead, we ask how rich he died? "Oh," say many, "he died rich; he left a great estate." Alas, the poor man has slept his sleep, lost his dream, and now he awakes, he finds nothing in his hand. Where lies his golden heap? only the rust of that heap is gone to witness against him; his mansion fails him; only the righteousness of it follows him; others have the use of it, only the abuse of it he carries to judgment with him: he hath made his friends, (as we say,) but he hath undone himself; so that I may justly write this motto upon every bag:—"This is the price of blood." Shall I then treasure up the price of blood? No; Christ hath entrusted me as a steward; therefore what I have, and need not, Christ shall have in His members that need, and have not. So the transitory creatures, when they shall slide away, shall not carry me with them; but when I shall pass away, I shall carry them with me.

COST OF NOT BEING A CHRISTIAN.—It will cost thee much, dear reader, to be a Christian, but it will cost thee more not to be one. For, if thou fail of heaven, thou wilt be an infinite loser.

If we will not do that which Goth hath enabled to do, how can we expect he should do that for us, which of ourselves we cannot do?

From the Sabbath School Monitor.

The Presumptuous Boy and Rose.

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## THE CHRISTIAN SECRETARY.

### **Faith worketh by Love."**

The apostle makes faith to be a *working* principle. The belief of the great things of God and eternity, is no negative inert quality, but a most positive and actuating principle of the mind. If a man fully and cordially believes every truth of the Gospel, his belief brings his whole mind and character into harmony with that truth. His faith is the spring of action, controlling and directing his active powers. The mind never, except perhaps in cases of insanity, acts contrary to its belief of existing facts, which bear upon it as motives to action.

If a man *really* believes the gospel, *in part*, his life will be *partially* conformed to the gospel. And hence is that great diversity of religious experience, which characterizes different sects. There are just the same differences, between this, that, and the other sect of christians, as to their religious experience, and their modes of exhibiting it, as there are between their *views* of Gospel doctrine. And for this plainest of all reasons,—their belief of doctrines, begets their experience, and gives shape to its modes and forms.

Now does this assertion detract aught from the essential oneness of christian character. It is indeed true that *true christians*, of whatever sect or name, have all been made to drink into one spirit. But it is just so far true also, that they are built on the same truths of the Gospel, as the basis of their character. So as to leave it still true, that their defects of character, come from defects of their belief. A man may be really converted, in the embrace of the more essential parts of the system of doctrine, yet if he stumbles at *any one* doctrine of the Bible, his character will be wanting in the qualities and impressions, which that doctrine was designed to produce. If for instance through force of prejudice, or wrong instruction, he so misapprehends the doctrine of divine sovereignty, so as to lose its proper force upon his mind, he will show a defective humility, and a tendency to self-righteousness.

The difference of religious experience, and character begotten by different views of doctrine, is evident to a careful observer of the forms of manifestation of religious experience, which prevail among different sects. For the sake of illustration, and not of invidious comparison, take two examples of real christians, one nurtured under the influence of the doctrines, inculcated by Calvinists, as we are termed, and the other of those taught by Methodists. Both have the essential elements of christian character, both have been born of God,—and by and into essentially one and the same spirit. And yet one who is intimately acquainted with both, will see a great difference in the type and manifestation of the christian temper of each. They may perhaps be equally far from an exact accordance with the perfect model.—But in each case, it will not be difficult to see, how the *doctrinal views* have given shape to the qualities in respect to which they differ.

They will have different modes of religious experience, and different forms of expressing them. They will have different tests of christian character, and different manner of treating all practical subjects. And the main difference in the case, springs from the difference in the doctrines believed. If these things are so, there is less ground than many suppose, for the assumption that it makes little difference what we believe, if we keep clear of absolutely fatal error, and embrace enough of the truth to secure salvation. Faith worketh; and the results of its working will appear in actual character, according as the faith and the things believed are good or bad. We can embrace no error, without feeling its influence in practical results. We can reject no truth of the Bible, without suffering a corresponding imperfection of character.—*Puritan.*

### **Eighth-Fourth Psalm.**

"As the sparrow findeth a house, and the swallow a nest, Where she may place her offspring, So may thy altar be my abode, oh Jehovah my Host! My King, and my God." *Ps. Ixxxiv. 3.*

The common opinion respecting this verse is, that it represents sparrows and swallows as building their nests in the sacred edifices. No other sense can, indeed, be drawn from the common English translation. But there are serious objections to this view of the matter. It is not in the least degree likely that any such lodgments were permitted within these consecrated precincts; and even if they could have been allowed, there seems to be no reason why these birds should prefer this to other commodious places, where they would not be liable to the disturbance unavoidable here, as the concourse to the house of God was incessant and very great.

It is, therefore, clear, that the Psalmist expresses, in this poetic imagery, his strong desire to be readmitted to the sacred abode. The particles of similitude, "as" and "so," are not, indeed, in the original text; but there are many instances in which they are omitted in Hebrew, but where it is necessary to supply them, in order to make an intelligible version. The sense of the passage thus taken, is, as these birds delight in their appropriate abodes, and frequent them with constancy, so it is my earnest wish to be restored to the enjoyment which I have derived from a continued resort to thy house.—*Walford.*

From the Pastor's Journal.

### **The Christian's love for the House of God.**

Mr. H. had been for several years in feeble health, having in his own view, though not in the opinion of his physician, indubitable symptoms of pulmonary disease. For some months before his decease, he was confined almost entirely to his house, consequently was denied the privilege, invaluable to him, of attending public worship. A few weeks before he died, he said to his wife, "If I live till next Sabbath, I must go to meeting once more." She replied that he might be unable to endure the exertion. Said he, "I cannot be denied the pleasure of visiting the sanctuary once more, if it be possible for me to get there." Mrs. H., who tenderly sympathized with him in his love for the sanctuary, said no more. When the Sabbath came, he requested her to make him ready for meeting. Aware that he could not endure the fatigue of riding from home and attending meeting the same half day, he rode during the morning service to my house, situated but a few rods from the meeting-house, where he sought some repose. Here I found him on my return from the morning service. He said, as I entered, in a tone that betokened the depth of his emo-

tions, "I am come once more to attend meeting before I die." In the afternoon, "we walked to the house of God in company." During the service, the deep solemnity of his aspect, not less than his extreme debility, attracted the attention of those around him. At the close of the service after the congregation had mostly retired, I noticed him standing near one of the doors, and surveying the interior of the house with great deliberation. After he came out, he took a similar survey of its exterior and the adjacent grounds. I was affected by the proceeding, but knew not how to explain it, though I suspected its meaning.

Next morning I called upon him, and after a few remarks about his feelings, he said, "I had great enjoyment yesterday at meeting, and before I left, I took a final leave of the house—of the pulpit, and the walls, and the seats. I never expect to enter the sacred place again, but I thank God for the opportunity afforded me yesterday, and I shall thank him, even though the effort should hasten my departure."

Whether he was unfavorably affected or not by his exertion, from this time he failed rapidly, manifesting however, cheerful submission, and unwavering confidence in his Redeemer, and in about five weeks, exchanged, as we trust, hope for fruition, and earthly for heavenly worship, in concern with saints and seraphim.

"How amiable are thy tabernacles, O, Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. A day in thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

### **Matter and Manner in Preaching.**

Charnock thus distinguishes between the truth and the style in which it is set forth: a distinction which the ministers of Christ should never forget.

"No man is renewed by phrases and fancies; those are only the oil to make the nails of the sanctuary drive in easier. Words then must be made things intelligible; illustrations to make things delightfully intelligible; but the seminal virtue lies not in the husk and the skin, but in the kernel. The rest dies; but the substance of the seed lives, and brings forth fruit. Separate, therefore, between the husk and the seed. The word does not work as it is elegant, but as it is divine—as it is a word of truth. Illustrations are but the ornaments of the temple, the glory of it is in the ark and mercy seat. It is not the engraving upon the sword that cuts, but the edge; nor the key, as it is gilt, that opens, but as fitted to the wards. Your faith must not stand in the wisdom of men, but in the power of God." *1 Cor. ii. 5.* It is the juice of meat, and not the garnishing of the dish, that nourishes.—Was it the word as a pleasant song, or as a divine seed that changed the souls of old, and made martyrs smile in the midst of flames? It was the knowledge of the excellence of the promise, not worldly eloquence, made them with so much courage slight gibbets, stakes and executioners; them, "without extreme qualification and reserve?"

### **LATE INTELLIGENCE FROM THE MISSIONARIES.**

—By the arrival of the Hindoo, at this port on Tuesday, we learn that the Dalmatian, Capt. Winsor, who sailed from this port October 22, 1839, with Messrs. Barker, Van Husen and wives, missionaries of the Baptist Board of Foreign Missions, arrived at Calcutta, Feb. 20, after a passage of 121 days, all in good health. Mr. and Mrs. Van Husen, who are destined to the Telogoo Mission, Madras, left the Dalmatian on the river Hoogley, and took passage in the John Adams. The missionaries at the different stations are in good health, except Mr. and Mrs. Brown, who have been sick of the fever and ague. Dr. Judson's health is so far recovered that he has resumed preaching half the day on the Sabbath, after having been laid aside ten months.—*Chr. Watchman.*

*Extract from a letter from brother Wm. G. Brown, brother of Nathan Brown, missionary in Burmah, dated, Woodford, June 8, 1840:*

"Letters from my brother have been received, under date as late as August last.—His path looks dark. He was then among the mountains of Jai-pur, having left the plains to escape the ravages of the cholera, which was making fearful havoc among the natives. His two oldest children are sleeping in the cold grave. He has written a memoir of the oldest and sent to this country."—*Vt. Telegraph.*

### **Danbury.**

The editor of the N. Y. Baptist Register, who is travelling about a little this warm weather, (we wish we had time and money enough to follow his example,) writes home a very interesting letter from Danbury, Conn., of which the following is an extract:

"This beautiful town has few places surpassing in the neatness and elegance of its edifices, and the profusion of its shade trees. Its elms and button woods are of a most venerable character, and must have been of a respectable size when the town was reduced to ashes by the British, during the revolution. The sugar maple, also, is abundantly mingled, and the peaceful street, which is over a mile in length, associated with the contiguous field, presents a delightfully pictorial aspect. Almost every variety of denomination is found here, with their respective places of worship. Even the votaries of Alexander Campbell are putting up their little chapel. A few years since they were called Sandemanian Baptists, but Campbell's Harbinger having been circulated among them, they have adopted his sentiments. From a long conversation I had with one of them, I found that they were not a whit behind him in discarding the idea of the influence of the Holy Spirit, separate from the word. The word is the Spirit, they say, and the only Spirit we may expect. "I believe in no abstract influence of the Spirit," was the repeated remark made by one of them to me. "When you pray, you ask for the aid of the spirit," said I; the reply was substantially, "Read the word, that is all the aid you get." There was a dexterity in perverting several passages that filled me with amazement; for instance, this among others: 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father.' The revelation here referred to, according to the interpretation of this individual, was made by the Father at the baptism of Jesus.—He announced him to be his well-beloved son, and Peter gave his answer accordingly! As there is no kind of intercourse between the Holy Spirit and the soul, prayer seems to be useless. All that is necessary is to read the New Testament, and get along with the precepts there as well as you can—for your own strength is all you have to depend on. What perfect despair must fasten on the soul, that happens to feel its sinfulness and impotency."

The device might be adopted as a banner for temperance societies, Sabbath schools, &c., by some of whom it is already adopted, and painted on silk; and in this case, the whole seven colors of the rainbow might be represented, with all their hues, and other scenery might be added, but when made of bunting, and used as a flag on ship-board, it would probably be best to simplify it as much as possible; to have the ground white, the rainbow made of three circular stripes of bunting, set into the flag, of the colors of blue, yellow and red, those primary colors of the rainbow, with the national device, and the dove of blue, and instead of the word, temperance, at full

length, which might load the flag rather too much, let a large letter T be placed in blue under the rainbow.

The plan, we think, a good one, as matters of this kind have a great effect upon the minds of seamen. Temperance in fact is becoming with them a popular cause, and we doubt whether there is not more of vivacity and novelty and true hearted zeal in the meetings which they hold upon the subject, than among any other class of society.—*Bap. Advocate.*

From the Christian Watchman.

### **William Paley VERSUS Infant Baptism.**

In a sermon preached by this learned prelate in the year 1777, entitled, "Caution recommended in the Use and Application of Scripture language," we find the following paragraph:—

"At the time that the Scriptures were written, none were baptized but converts, and none were converted but from conviction, and conviction produced for the most part, a corresponding resemblance of life and manners. Hence, baptism was only another name for conversion, and conversion was supposed to be sincere. In this sense was our Saviour's promise, 'He that believeth and is baptized shall be saved,' and in the same, his command to St. Paul, 'Arise and be baptized and wash away thy sins.' This was that baptism for the remission of sins, to which Peter invited the Jews on the day of Pentecost, that 'washing of regeneration' by which, as St. Paul writes to Titus, 'he saved us.' Now, when we come to speak of the baptism which obtains in most Christian churches, at present, where no conversion is supposed, or possible, it is manifest that if these expressions are applied at all, they must be applied with extreme qualification and reserve."

The testimony given in the first sentence of this quotation is worthy of notice. We leave to Pedobaptists the task of controverting the opinion of the author of "The Evidences of Christianity." That opinion is corroborated by the most eminent theologians and ecclesiastical historians that have written.

Recommending the advocates of "infant baptism," to imitate the candor of the Archbishop's acknowledgment in the last sentence of the preceding extract, we would affectionately propound this solemn inquiry: What shall be thought of that treatment of Christian ordinances, which forbids the application of scriptural language to them, "without extreme qualification and reserve?"

### **LATE INTELLIGENCE FROM THE MISSIONARIES.**

—By the arrival of the Hindoo, at this port on Tuesday, we learn that the Dalmatian, Capt. Winsor, who sailed from this port October 22, 1839, with Messrs. Barker, Van Husen and wives, missionaries of the Baptist Board of Foreign Missions, arrived at Calcutta, Feb. 20, after a passage of 121 days, all in good health. Mr. and Mrs. Van Husen, who are destined to the Telogoo Mission, Madras, left the Dalmatian on the river Hoogley, and took passage in the John Adams. The missionaries at the different stations are in good health, except Mr. and Mrs. Brown, who have been sick of the fever and ague. Dr. Judson's health is so far recovered that he has resumed preaching half the day on the Sabbath, after having been laid aside ten months.—*Chr. Watchman.*

*Extract from a letter from brother Wm. G. Brown, brother of Nathan Brown, missionary in Burmah, dated, Woodford, June 8, 1840:*

"Letters from my brother have been received, under date as late as August last.—His path looks dark. He was then among the mountains of Jai-pur, having left the plains to escape the ravages of the cholera, which was making fearful havoc among the natives. His two oldest children are sleeping in the cold grave. He has written a memoir of the oldest and sent to this country."—*Vt. Telegraph.*

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The revelation here referred to, according to the interpretation of this individual, was made by the Father at the baptism of Jesus.—He announced him to be his well-beloved son, and Peter gave his answer accordingly!

As there is no kind of intercourse between the Holy Spirit and the soul, prayer seems to be useless.

All that is necessary is to read the New Testament,

and get along with the precepts there as well as you can—for your own strength is all you have to depend on. What perfect despair

must fasten on the soul, that happens to feel its sinfulness and impotency!"

We make these remarks because we are anxious that the Secretary should live. We believe it continues to be highly important to our denomination in this State—indeed were it not for this conviction, we should have dropped it long ago. There are probably hundreds of Baptists in Connecticut, who now read the Secretary, and who, if it be discontinued, will take no religious paper at all, because it will cost them more to get a paper from another State, and at the same time they would feel less interest in such a paper; and there can be no doubt that such a state of things would be seriously detrimental to our interests. We know that God is able to protect and build up his own cause, but he is pleased to work by human instrumentality, and since he has placed this among other means within our reach for advancing his kingdom, is it not our duty, and shall it not be our privilege, to use it?

Finally, let it not be supposed that we are pleading for ourselves altogether, although we might have some reason for doing that. But we should be glad to leave the Secretary and enter upon another department of labor, and were the paper affording any income, we should do it, because we should then be able to place the Secretary in other (and perhaps better) hands. As it is, however, we cannot re-

lease ourselves, unless we can get some brother who is understanding that it shall then be discontinued. But we paper, we are anxious it should live, and we make some one more appeal to the magnanimity, the liberality, ren, in behalf of the *Christian Secretary*. Shall it live, or

shall it die?

**BROTHER CUSHMAN—**

Much has been said and written upon the subject of Ministerial Changes, or the frequent removal of Ministers, Some excellent articles have appeared in the columns of the Secretary upon all the points connected with the subject.

It is not my purpose to open the topic anew, or to give my

views upon either of the great questions involved in the frequent removal of Ministers.

But I wish to make a few en-

quiries, in relation to the subject, and hope that you or

some of your correspondents will answer them.

First, where a church has been destitute of a settled minis-

ter for some time, their numbers are few, and

but at length a few devoted members are determined

to make an effort to have a settled minister among them;

they make the subject one of prayer to God, they endeavor

a little band, who have wandered from the fold for want

of the necessary means to support them; they succeed

beyond their expectations, all seem to be prosper-

ous, they appear to bid fair to receive a blessing from on High,

attached to the people, and it wishes to know if they want

another year. All respond that they do; and the arrangement

of the Board of Home Missions to appoint or call

another minister under these circumstances, to go to a wider field of labor, when

there are precious souls to save in New England?

June, 1840.

We have barely a remark or two to make in reply to the above.

# THE CHRISTIAN SECRETARY.

## Convention of Western Baptists.

The General Convention of Western Baptists held its sixth session at Louisville, Ky., commencing on Tuesday, the 2d inst., and closing on Saturday, the 6th. Judging from the report of the proceedings, in the Banner and Pioneer, the session must have been very interesting, and we trust that much good will be the result. The introductory sermon was preached by Elder S. W. Lynd, of Cincinnati, from Luke xxiv, 19. Elder J. Going was then chosen President, and T. J. Robert and A. R. Hinckley, Secretaries. The Convention went into Committee of the whole on the state of the denomination in the Western and South Western states and Texas, and the brethren being called on by States, much interesting information was elicited. Elder W. C. Buck gave a brief view of the progress and present prospects of the Baptists in Kentucky.

Their prosperity within 5 or 6 years has been unparalleled. After the schism and divisions produced by the influence of Campbellism and other causes some ten years since, the speaker thought the number of consistent and correct Baptists in the State did not exceed 25,000, while the ministry, by removals, deaths, departures from the faith, and exclusions, were greatly impaired. He estimated the present number at about 60,000, while the ministry had gained somewhat in numbers, but more in efficiency, which he estimated at 200 or 250. The number of members opposed to missions and other forms of benevolent action, he thought, did not exceed 6000.

On the subject of ministerial support and education, and the pecuniarity of the Baptists in that State, he remarked that many of them were rich, lived in splendid houses, &c., but they had been wrongly trained, and hence the obligation to consecrate their property to the cause of Christ had not been felt. In these respects, however, a better state of feeling was thought to be gaining ground.

Elders Holman and Owen spoke of the condition of the Baptists in Indiana, which in many respects was very similar to that of Kentucky.

Elder J. M. Peck gave a detailed statement of the past and present condition of the denomination in Illinois. He stated that that State there were two classes of Baptists, between which there was no direct official correspondence and intercourse. The one class consisted of 14 Associations, and upon estimate about 123 churches, 93 preachers and 3500 members, who had taken no steps to promote missions and other objects of benevolence. Some of these associations and churches had thrown themselves from the ranks of the Baptists in general union, by declarations of non-fellowship with all who had any thing to do with missionary efforts. Many of the churches of this description were dwindling and fast becoming extinct. Some of the preachers of the more ultra class consigned themselves and the people that it was a dark and cloudy day to Zion—that the flock of Christ was a little flock, and the smaller they grew the more encouragement they seemed to take. But there were many others in these churches who were anxiously enquiring why they were left without revivals and were wasting away while the churches favorable to missions were prosperous, increasing and enjoying precious seasons of revival. Some of the associations and many of the churches were in a neutral attitude and it is hoped will feel their duty and privilege soon to co-operate.

The other class of Baptists in Illinois embraced 156 churches, and 106 ordained and 43 licensed preachers, and 5451 members. The number reported as baptized last year in all these churches was 785. This mission, Bible and Ministerial Education funds contributed as reported were about \$1,616. More full and accurate reports would have shown at least \$2000 for these objects. The speaker spoke of the Iowa Territory as a most important region for missionary operations, now containing the estimated population of 55,000 souls, with one small Baptist association organized, 8 or 10 churches, and some half a dozen preachers.

Elders J. Sweet and I. T. Hinton made some further interesting statements respecting Illinois.

Elder R. B. C. Howell gave some brief statements of the condition of the denomination in Tennessee and other South-western States and Texas. The speaker thought the number of Baptists from removals and other causes, had decreased in Tennessee.—The churches and brethren have nothing very remarkable in their circumstances. Parties exist. He thought the "New Test" party, including neutrals, the most numerous. The Baptists in that State have about as much wealth and intelligence as the other classes of the community. In four or five years past several brethren have been settled and sustained as pastors of churches. The denomination raises and appropriate about \$1500 for Home Missions, and contribute probably about \$1000 for Foreign Missions and kindred objects. Some efforts have been made in Ministerial Education and in getting up an Institution. Several young brethren are now students in the University at Nashville.

The state of affairs in Mississippi is somewhat similar, except there are a larger proportion of ministers to the number of churches, and less opposition to benevolent measures. A few items were presented in relation to Arkansas, Louisiana and Florida.

In Texas there is considerable Baptist influence; and the speaker read from a Galveston paper, notice of a meeting to form an Association, and call on the churches to co-operate.

The remainder of the session was devoted to the consideration of Foreign and Home Missions, the Am. Bapt. Publication Society, Am. and Foreign Bible Society, and kindred objects, all which were discussed with much interest, and appropriate resolutions passed. Brethren Lucas Bolles, Howard Malcom and M. J. Rees were present from the eastern States, and took part in the meetings. The outline of a Constitution was prepared for the permanent organization of the Convention, including provision for a Home Mission Agency in the Valley of the Mississippi. This constitution is to be presented to the associations, &c., and to be finally acted on next year. A "Western Baptist Historical Society," was also formed.

POTERSVILLE, June 20th, 1840.

MR. EDITOR—

The Stonington Union Association held its annual meeting at Preston, on the 17th and 18th inst., commencing with a sermon from br. I. R. Steward; text, 1st Cor. xii, 2, "Moreover, it is required in stewards that a man be found faithful." Organized by choosing the preacher, Moderator.

The various benevolent objects have a good share of attention, and the interest was increased by the preaching and counsel of Eld. J. Peck, agent of the Am. Bapt. Home Mission Society, whose communications were very well "seasoned with salt." A collection was taken up in aid of said Society, of \$30, upon which a vote was passed to constitute Elder J. G. Wightman a life member. The choir performed well; a numerous congregation attended, and were unusually quiet on the occasion. The next anniversary was appointed with the 3d church in Groton.

See. 3. Any Sheriff who shall refuse to receive any of the returns of votes for Electors of president and Vice President, which shall be returned to him from any town in the county, of which he is a sheriff, within the time prescribed by law for their return, or having received the same within said time, shall neglect or refuse to return said votes, or cause the same to be returned to the Secretary of this State within fifteen days after said meeting, at which said votes were given, shall forfeit and pay to the Treasury of this State, the sum of two hundred dollars.

See. 3. All acts and parts of acts inconsistent herewith, are hereby repealed.

## For the Secretary.

ANOTHER PEACEFUL AND HAPPY DEATH.

Departed this life about the 20th May last, Mrs. Mary Ann, wife of Calvin Burrows, aged 23 years. Nearly five years she has been a member of the 3rd Baptist Church in Groton, retaining a very constant regard for the cause of her Redeemer, and his people.

When taken ill, she soon had some premonition that the time of her departure was at hand. Nature struggled a while, and why not?—An affectionate husband, a tender mother, and many friends, produced strong and mutual attachments, which grace alone could break and leave no wound in the heart of the departing spirit. That grace was granted her; she joyfully anticipated the land of rest, and in substance repeated the apostolic triumph o'er the grave, saying, "Could I see my grave open, and know that I must lie in it to-morrow, it would be no trial to me." In a short time death came desolved of terror, and on the 23d, her mortal remains, with her little one, were deposited in their last earthly house, awaiting the summons of the last day. O how fleeting is life! how happy its close in the triumphs of grace.

E. DENISON.

## Public Statute Laws of Connecticut.

PASSED MAY SESSION, 1840.

An Act regulating special Electors' Meetings for the choice of Representatives in the Congress of the United States.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the warning for meetings of the electors of this State, to fill any vacancy in the representation of the people of this State, in the Congress of the United States, shall be given at least fourteen days previous to the day of such election.

Sec. 2. The board of Registration of the several towns of the State, shall meet in their respective towns, at such convenient place as they may appoint, on the Monday of the week, preceding the week on which the meetings specified in the preceding section of this act are to be held, having given at least two days previous notice thereof, by posting the same on the several sign posts in their respective towns: and said board may adjourn from time to time, but shall be in session on the Saturday next preceding said electors' meeting, from ten o'clock A. M. to two o'clock P. M., and longer if necessary for the proper discharge of their duties.

Sec. 3. Said board shall be organized and sworn in the manner provided in the act entitled "An Act to provide for the registration of the names of electors of this State," they shall have before them a copy of the list of the electors qualified to vote in said town, and which was used at the next preceding electors' meeting in said town, and shall during said week, have the same power to correct and revise said list, and to examine and decide upon all applications to be admitted an elector, and to administer the oath to those so found to be qualified, as they now by law have, during the week next preceding the first Monday of April in each year.

Sec. 4. At all times during the week preceding such Congressional election, while the board are not in session, as altered by them, shall be left in the office of the Town Clerk for inspection.

Sec. 5. Said board shall hold a session on the day of such Congressional election, at the place where such election is held, and before the opening of the electors' meeting, for the purpose of admitting and registering as electors, those applicants only, legally qualified to be so admitted, who have attained the age of twenty one years, since the last meeting of the board.

Approved June 5th, 1840. W. M. W. ELLSWORTH.

An act in addition to, and alteration of an act entitled "An Act for the Assessment of Taxes."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any person or corporation, to whose list the Assessor or Assessors of any town, shall have made addition for any money or debts at interest, pursuant to the Statute in such case provided, enacted in the year 1836, shall appeal to the Board of Relief for such town, if such person or the agent of such corporation, for, and in behalf of the same, shall, before said board, make oath or affirmation regarding his, or their moneys and debts on interest respectively, and shall answer all proper interrogatories relating thereto; such disclosures so made, shall be deemed conclusive, unless the same shall be rebutted by other evidence given before said board, when said party assessed shall be present, or shall have had reasonable notice to be present.

Sec. 2. That so much of said statute as is inconsistent herewith, be, and the same is hereby repealed.

Approved, June 5th, 1840. W. M. W. ELLSWORTH.

An act in addition to an act for the regulation of Civil Actions.

Be it enacted by the Senate and House of Representatives, in General Assembly convened, That the report of the judicial decisions of other States and Countries, may be judicially noticed by the Courts of this State, as evidence of the common law of such states or countries, and of the judicial construction of the statutes, or other laws thereof.

Approved June 5th, 1840. W. M. W. ELLSWORTH.

OVERTURE.—We learn that a daring attempt was made to murder Mr. Rice, a large contractor on the Western Railroad, on Saturday forenoon last. When about six miles out of Springfield, on his way to his contracts, which are between Westfield and Becket, he was shot by a pistol ball in the neck, pulled from his wagon, stabbed, and thrown down a hill near by, and then dragged into the bushes, where the ruffian took his pocket book, and left him for dead. He was discovered a short time after the outrage, and received every attention which could be paid him, and at the last account was likely to recover. It is supposed the robber thought he had a great deal of money about him, but we understand he had but little. Hundreds of persons were out on Saturday afternoon, in search of the ruffian, but we have not heard the result.—*Courier.*

A person supposed to be the villain, was arrested near New Haven last Tuesday, and passed through this city, on his way to Springfield for examination.

ACCIDENT.—An accident occurred on the Hartford and New Haven Rail Road on Tuesday of last week. A teamster who was confident of his government over his cattle, was driving a pair of oxen near the track in Wallingford. As the train approached the cattle became unmanageable, and one of them jumped upon the track and was struck by the engine, which broke the yoke, tossed the animal 8 or 10 feet into the air, and killed it. The other ox escaped without injury.

See. 8. All offences against the provisions of this act, shall be punished in the manner provided for the like offences in the act entitled "an act to provide for the registration of names of electors of this State," and said lists and checks thereto, shall be preserved in the manner specified in said act, and said board shall be in session during the time of voting, for the purposes only, which are specified in the provisions of this act.

Sec. 7. Said board, while in session under the provisions of this act, may examine witnesses and applicants unearthen, if they see fit, and any person so examined, who shall be guilty of wilful false swearing, upon conviction thereof, shall suffer the punishment prescribed by law for the crime of perjury.

See. 8. All offences against the provisions of this act, shall be punished in the manner provided for the like offences in the act entitled "an act to provide for the registration of names of electors of this State."

Sec. 1. All acts and parts of acts relating to electors, and the admission of electors, inconsistent herewith, are hereby repealed.

CHARLES J. MCCURDY,

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 8th, 1840. W. M. W. ELLSWORTH.

An Act respecting the duties of Presiding Officers of Electors' Meetings.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be the duty of every presiding officer of an electors meeting in any town in this State, to make out in the form prescribed by law, triplicate lists of the votes given for each of the following officers, viz: Governor, Lieutenant Governor, Treasurer, Secretary, Comptroller, Senator, Sheriff, Member of Congress, Electors of President and Vice President of the United States, whenever said officers are to be chosen; two of which lists shall be disposed of in the manner now prescribed by law; the other of said lists of votes shall be sealed up by the presiding officer, directed to the Secretary of this State, and within two days after said electors' meeting, said presiding officer shall cause the same to be deposited in the post office in said town, or if there be none, in the post office of the adjoining town, for transmission by mail; and it shall be the duty of the Secretary of this State, to furnish the necessary blank returns to the several towns.

CHARLES J. MCCURDY,

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 8th, 1840. W. M. W. ELLSWORTH.

An Act respecting the duties of Clerks of the County and Superior Courts in certain cases.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any person shall be sentenced by the County or Superior Court, to commitment in the Connecticut State prison, it shall be the duty of the Clerks of said Court, to give, immediately after the rising of said Court, notice of such sentence, by mail, to the warden of said prison.

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CHARLES J. MCCURDY,

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 4th, 1840. W. M. W. ELLSWORTH.

An Act in addition to an Act entitled "An act to incorporate the Norwich Savings Society."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Directors of said Society may, at their discretion, loan any of the monies of said society, to either of the incorporated banks in this State, notwithstanding the members of said Savings Society may be stockholders in such banks; and no director of said society, so being a stockholder as aforesaid, shall by reason of any such loan, be disqualified from act-

ing as a director in said Savings Society, any thing in said act to which this in addition, to the contrary notwithstanding.

Provided, That the amount so loaned to all, or either of said banks, shall not exceed at any one time, ten thousand dollars.

CHARLES J. MCCURDY,

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 4th, 1840. W. M. W. ELLSWORTH.

An Act concerning the Supreme Court of Errors.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the next session of the supreme Court of errors, in the county of Hartford, be held in said county on the first Tuesday of July, 1840, instead of the time now by law prescribed for that purpose.

Sec. 2. All cases made, or to be made returnable to the session of said Court as heretofore by law to be held on the second Tuesday of June, 1840, and all business or matters pending before said Court, shall be proceeded with, heard and determined at said session, to be held on said first Tuesday of July, 1840.

Sec. 3. This act shall be in force from the time of the passage thereof.

CHARLES J. MCCURDY,

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 4th, 1840. W. M. W. ELLSWORTH.

The DEATH of 700 SLAVES BY STARVATION.—Another actually awful instance of the horrors of the slave trade, is furnished by the papers received by the Great Western. The Cape of Good Hope Shipping List says:

The last accounts from Mozambique state that two slaves, one a ship and the other a brig, were wrecked in Mozambique harbor during a hurricane from the southeast, but the crews of both, and 200 slaves on board the brig, were saved. The ship had arrived the preceding day, and had not taken in any slaves. It was reported of the brig, which was commanded by a Spaniard, that she originally had on board 900 slaves, but during a hurricane (in the prosecution of her voyage) the hatches were battened down, and on opening them after the hurricane had subsided, it was discovered that three hundred of the slaves had died from suffocation and want of food. The gale recommenced, the hatches were battened down a second time, the consequence of which was an additional 300 slaves perished from the same causes, and 100 of the remaining 300 slaves died on the passage to Mozambique harbor, whether she repaired for the purpose of getting a further supply."

The Remains of Napoleon are to be transported to France. The French Government requested Great Britain to surrender his dust, and the wish had hardly been expressed before it was complied with.—The Paris papers are devoted to enthusiastic congratulations on this event.

CHARLES J. MCCURDY,

Speaker of the House of Representatives.

# THE CHRISTIAN SECRETARY.

## POETRY.

From the Religious Souvenir, for 1840.

### The Saviour's Voice.

BY S. DRYDEN FIELD.

"Peace, be still."

The winds are fierce, the storm is loud,  
The frightful waves roll swift and high,  
Above, a dark and threatening cloud  
Obscures the azure-vaulted sky.

A barque is on the foaming deep,  
And terror fills the seaman's breast.  
But Jesus now is wrapped in sleep,  
For he hath laid him down to rest.

In vain they strive against the storm,  
To guide the vessel safe to shore;  
Yet fearful of impending harm,  
They now the Saviour's aid implore.

Then rising from his lowly bed,  
The raging winds obey his will,  
And o'er the sea a calm is spread,  
At the blest mandate, "Peace, be still."

Like seamen on the ocean's tide,  
Bound to a far and foreign clime,  
O'er life's rough sea we swiftly glide,  
And pass beyond the verge of time.

Though storms may rage and hearts be sad,  
And hope give way to grief and fear;  
Still this one thought should make us glad,  
The Saviour, though he sleeps, is near.

Should even the darkest tempest rise,  
Pressing gloom, and threatening ill,  
How soon 'twill vanish from our skies,  
When Jesus speaketh, "Peace, be still."

How sweet the comfort of that voice,  
When to the humble soul 'tis given,  
To bid the wavering heart rejoice,  
And guide the pilgrim on to heaven!

Suffield, Conn.

## MISCELLANEOUS.

### The Philosopher Corrected.

At the late anniversary of the British and Foreign Sailors' Society, the Rev. Mr. Lawrie, (Wesleyan Missionary from the South Seas,) said he wished it was in his power to say that English sailors were the only persons who in other lands sunk the Christian character. He had met with a great number of persons, not sailors, who acted in a way directly calculated to disgrace the name by which they were called. Many years ago, he was dining with Sir Thomas Gisborne—who was a truly Christian English gentleman—at Parramatta. An English philosopher was present, who had visited New Holland with the view of ascertaining what kind of beings the aborigines were. He set about examining the craniums of the blacks, and having examined all the bumps on their skulls, he pronounced them to be the orang-outang species. He (Mr. L.) had labored amongst them two or three years, and a young man was then dying, but dying a Christian. He invited the Doctor to accompany him on the following morning, stating that he could produce an argument quite new to him in his investigations. He accompanied him, and on entering the room where the young black was lying, he (Mr. L.) said to him, "Now Thomas, relate to this gentleman what you were, what Christianity has done for you, and what are your hopes and views concerning another world?"—He gave as clear an account of his heathen-wretched, polluted condition as any man could do in a few words. He then detailed the operations of the Spirit of Christ on his heart, giving him to feel that he was a sinner, and needed a Saviour. He then spoke of embracing Christ by faith, and concluded in the language of the Apostle, "The sting of death is sin, the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Mr. L. then thought he had a fair opportunity of coming into direct contact with his antagonist, and asked him whether he ever saw a monkey die like that young man. They might easily guess what he looked like. With some difficulty he obtained this answer from him: "Sir, my philosophy stands corrected by your Christianity."

### The late Dr. Baldwin.

Several interesting incidents in the life of this man of "blessed memory," that we do not remember ever to have seen in print, were related at the meeting held in Boston, to which allusion was made two weeks since. With one of these incidents, that explained the origin of the well-known hymn, "From whence doth this union arise," &c., of which Dr. Baldwin was the author, we were peculiarly struck. It was stated that Mr. (afterwards Dr.) B. labored seven years as a minister, before his settlement at Boston.—He was accustomed, during this time, to preach frequently and with great success in several of the towns in the vicinity of his residence. The attention to religion was sometimes so remarkable that his almost entire congregation in one town would accompany him to the next—a distance of several miles—where he had given out a previous appointment to preach. On one of these occasions, especially, he observed that every eminence he gained, (the country being new and uneven) the road both before and behind him as far as he could see, seemed thronged with an almost continuous line of persons on foot, who were going a distance of five or six miles to hear him preach a second time the same day. The affectionate interest with which they seemed to regard each other and himself in particular, suggested to his mind the subject of the hymn above alluded to, which he composed in the course of his ride, and committed to paper immediately on his return home!—*Advocate & Baptist.*

"I'LL CONSULT MY WIFE."—That is what old Judge Thatcher, of Massachusetts, said to Blount of North Carolina, when they were members of Congress, at Philadelphia, and when the latter challenged the Judge to mortal combat: "I'll consult my wife, sir," replied the Judge, taking off his three-cornered hat, and making a bow; "and if she is willing, I'll favor you with a meeting."—*New York Commercial.*

### Rising and falling Inflections.

Professor Bronson, in his lecture last evening, remarked that the reason why some pulpit orators always put their hearers to sleep, is because they invariably speak in the falling inflection. For instance, in reading a hymn, they will commence a line at the upper part of the voice, and slide down to the lower part of it, in some such a manner as is indicated in the following example: LIFE IS THE TIME TO SERVE THE LORD. This style of speaking has a lulling influence on the hearer, drawing the curtain over the windows of his soul, and the public speaker who adopts it, will have the mortification of discoursing to sleeping audiences. Professor Bronson said that during his College life, when a certain clergyman preached, without knowing the reason why, he found it impossible, with his utmost exertions, to keep his eyes open. Let him feel ever so bright and wakeful, at the commencement of the sermon, a few sentences of it would send him into the arms of Morpheus. He now recollects that the good old pastor belonged to the 'up and down' class of orators, whose sleeping-inducing oratory is not very likely to electrify multitudes or enchain Senates. The Professor said it was a fact, singular and laughable as it might first appear, that rising and falling inflections had not only something, but a good deal, to do with nursing babies. When a nurse or mother is in high spirits, whether she knows it or not, she speaks or sings to a child in the rising inflection, and this has a tendency to keep the child wide awake; but, on the contrary, when in drooping spirits, she will sing or speak to 'ma'ms diamond,' in the falling inflection, and it soon falls asleep. Professor B. remarked that he had been frequently amused at witnessing the attempts of mothers and nurses to get their 'little ones' asleep when they themselves were blessed with an overflow of animal spirits. They would 'lullaby, lullaby, hush thee, my dear, lie still and slumber' them most perseveringly, wondering, all the while, what could be the reason that the 'little dear' did not 'go sepy.'—*Boston Trans.*

### Irreverent conduct of a Dog.

"Among the historical anecdotes of dogs, it must not be forgotten that the memorable schisms between England and Rome, which commenced in the reign of Henry VII., were rendered irreconcileable by the irreverent behavior of Sir Thos. Boleyn's dog to Pope Clement the Seventh. Sir Thomas Boleyn, who was father of the celebrated Anne Boleyn, afterwards one of the Queens of Henry VIII., had been created Earl of Wiltshire by that monarch, and was at the head of the embassy appointed by him to argue to the point of his divorce from Catherine of Arragon, before the Council assembled at Bologna, in the presence of the Pope. The Pope, when he gave audience to the Earl, required that he should acknowledge his supremacy by kissing his toe. This the Earl, being of the reformed religion, positively refused to do, although it was a piece of homage which all the sovereigns of Europe were accustomed to perform, when admitted into the presence of the head of the papal church.—While Clement, in a very high tone, was insisting on the propriety of the English Earl submitting to the ceremony, and extending his toe significantly towards him, at the same time the Earl's dog, imagining, no doubt, that a signal insult was intended to his master by this gesture, sprang forward, and bit his holiness' toe, which provoked a general burst of laughter from all present, and was so highly resented by the Pope, that he refused to admit the Earl to a second audience. The Earl of Wiltshire returned to England with his suite, and the separation of this country from the papal seat took place in less than four years after this ridiculous incident.

### Public Statute Laws of Connecticut.

PASSED MAY SESSION, 1840.

An Act to provide for the Registration of the names of the Electors of this State.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Selectmen and town Clerk of each town in this State, shall constitute a board to make Registration of the names of the electors in such town, and to ascertain and determine who are entitled to vote therein, for all the officers to be elected on the first Monday of April annually, and also of all who are entitled to vote at each successive election of electors of President and Vice President of the United States, commencing on the first Monday of November next; and said board shall be called the board of Registration.

Sec. 2. The town Clerk shall officiate as clerk of said board, and in case of his absence, said board may appoint any other person Clerk thereof, who shall be sworn to a faithful discharge of duty; and the members of the board, before they enter upon the duties hereinafter prescribed, shall take the following oath:—You each of you solemnly swear, (or affirm, as the case may be) that you will faithfully, impartially, and according to your best judgment perform the duties of a member of the board of Registration for the current year, in conformity with the laws of this State. So help you God.

Sec. 3. It shall be the duty of the board in each town, to meet by the first Monday of March annually, and proceed forthwith by diligent inquiry, to ascertain the names of all the electors in such town, who are legally qualified to vote for all the officers to be chosen at the next State election, and also of those who are entitled to vote only for a portion of them; and they shall complete separate alphabetical lists of such names, and lodge the same, authenticated by the signatures of the members of said board or a majority of them, in the office of the town Clerk, for public inspection, on or before the third Monday of the same month.

Sec. 4. In order to ascertain who are legally entitled to vote at the election of electors of President and Vice President of the United States in November next, and at each succeeding one, said board shall meet in each town, on the Tuesday next following the first Monday of October, 1840; and on the Tuesday following the first Monday of October quadrennially thereafter, and proceed as before named, to make out an alphabetical list of all the electors who are entitled to vote at such elections, which list shall be authenticated in the manner named in the preceding section, and lodged in the office of the town clerk, on or before the third Monday of the same month.

Sec. 5. True copies of said list, attested by the Clerk of the board, shall, on or before said third Monday of March, and said third Monday of October, be posted up in such places as the inhabitants of the town, at any lawful meeting, may direct. And in case of failure to designate such places, the board shall cause copies of such lists to be posted upon three or more public places, in their respective towns.

Sec. 6. It shall be the duty of the board in each town, to meet at such convenient places as they may appoint, on the last Monday in March annually, and on the last Monday of October, 1840, and on the last Monday of October quadrennially thereafter, at 10 o'clock, A. M. on said days, to correct and revise such lists, and they shall remain in session for that

purpose, and for the purpose hereinafter prescribed, till 5 o'clock, P. M. of the said days, with the liberty of any necessary recess during said time; and said board may adjourn from time to time, but shall be in session on the Saturday next preceding the said first Mondays of April and November, from ten o'clock, A. M. till two o'clock, P. M., and longer if necessary to perfect said list, and to examine and decide upon all applications to be admitted to the privilege of elector, and to administer the oath by law provided, to those so found to be qualified. Any person claiming to be an elector in such town, shall have a right to apply to said board for registration of his name, and also for that of any other person or persons omitted in the Registry, and may also object to the registration of the name of any person, (either inserted by the board, or proposed to be inserted,) on the ground that such person is not legally entitled to vote in said town. Said board shall make such erasures from, and such additions to the lists, as they shall find to be necessary to render the same a complete and perfect registry of the electors of such town, entitled to vote at those elections, which lists shall also be authenticated as aforesaid:—Provided, that the name of no person shall be erased from the lists, till he shall have had a fair opportunity to be heard thereon.

Sec. 7. The board shall give notice of the time and place of holding their sessions to correct and revise the Registry lists, upon the lists posted up as before directed, and by advertising the same in one or more newspapers, if any are published in the same town. And in addition to the sessions of the board before named, they shall hold a session on the day of election, before the opening of the electors meeting, and at the place where said meeting is held; and whenever an adjourned meeting of the electors of any town shall be held for the choice of a representative or representatives to the General Assembly, said board shall also, at said place, hold a session on the day of election, previous to the opening of the meeting; which said session shall be only for the purpose of admitting and registering, as electors of such towns, those applicants legally qualified to be so admitted, who have attained the age of twenty-one, since the last session of the board.

Sec. 8. Duplicate copies of said corrected lists, shall be made, one of which, shall, on the Saturday next preceding the said first Monday of April and November as aforesaid, be lodged in the office of the town Clerk, for public inspection; and the other shall, before the opening of the polls on the said first Monday of April (or at any adjourned electors meeting) and on said first Monday in November, be delivered to the presiding officer of such electors meetings, who shall conform thereto, in receiving the votes for all officers to be elected at said meetings or at any adjourned meeting of the electors, for choice of Representatives, except so far as the same may be altered in the manner by this act prescribed. And said presiding officer shall receive the votes of all persons whose names are on said lists of voters as certified by said board, and he shall not receive the vote of any person whose name is not on said lists. The name of each elector, at the time of voting, shall be checked by the town Clerk or one of the select men, or by any one or more persons appointed by them.

Sec. 9. The original official list of voters, as made out by the board, and the list or lists used on the day of election, with the marks or checks upon the same, shall, by the presiding officer of said meeting, within twenty-four hours after the final adjournment of the same, be lodged in the office of the town Clerk, where the same shall be kept on file and carefully preserved.

Sec. 10. If any member of the board of Registration, or any presiding officer of an electors meeting, or any clerk, appointed to perform the service specified in this act, shall, without just or reasonable cause, refuse or neglect to discharge any of the duties herein prescribed, he shall, on conviction, be subject to a fine of two hundred dollars, payable to the Treasury of the County in which said officer resides:—and if said member, presiding officer or Clerk, shall be guilty of fraud in performing said duties, he shall be subject to a fine of five hundred dollars, payable to the Treasury of this State, or to imprisonment in the County goal, for a term of time not exceeding six months, or to such fine and imprisonment both, at the discretion of the Court having cognizance of the same.

Sec. 11. If any person shall wilfully give a false name, or any false answer to the board of Registration, when in session, he shall forfeit the sum of fifty dollars, to be paid into the Treasury of the State; and if any person whose name is not on the Registry list, shall vote or attempt to vote at either of the elections named in this act, on the assumed name of any other person whose name is on said list, he shall, on conviction, be subject to a fine of one hundred dollars, payable to the Treasury of this State, and to one year's imprisonment in the County Goal.

Sec. 12. The selectmen and town Clerk of the several towns in this State, in lieu of the time now by law provided for that purpose, shall meet at the place of holding electors meetings, or at such other place as shall be designated by said towns or the Selectmen thereof, on the last Monday of March annually, and on the last Monday in October quadrennially thereafter, at 10 o'clock, A. M. of said days, for the purpose of examining and deciding upon all applications, to be admitted to the privileges of an elector, and shall continue in session for that purpose, and for the purpose herein before prescribed, till five o'clock, P. M. of said days, if so long a time be necessary, and may adjourn said meetings from time to time: Provided, that no person shall be admitted an elector on the said first Mondays of April and November, except such as have attained the age of twenty-one years, after the last meeting of the board.

Sec. 13. The board for the admission of electors, may at their discretion, examine applicants for said privilege, and witnesses who appear before them, under oath; and if any person shall, in giving his testimony before said board, be guilty of wilful falsehood, swearing such person shall, upon conviction thereof, suffer the punishment prescribed by law, for the crime of perjury.

Sec. 14. Every legally qualified elector of any town in this State, having resided in the State the time required by law, shall be authorized to vote in any other town of the State for Governor, Lieutenant Governor, Secretary, Treasurer, Comptroller, and Electors of President and Vice President of the United States—and any such elector, who may lawfully vote for Representatives in any town in the Congressional District in which he resides, or who shall have resided for the period of four months next preceding in such Congressional district, shall be authorized to vote in any town in the Congressional district in which he resides, at any election for a member of Congress in said district; and any such elector who may lawfully vote for Representatives in any town in the county in which he resides, or who shall have resided in such county for the period of four months next preceding, shall be authorized to vote in any town in the county in which he resides, at any election for Sheriff for said county: Provided, if such elector offers his vote in any other town than the one in which he may lawfully vote for Representative, he shall produce a certificate from the town clerk of the town in which he shall have been admitted an elector, of such his admission. And said town clerk and selectmen, in addition to the sessions prescribed by this act, shall be in session during the time of voting, for the purpose of registering the names of such legally qualified electors only as reside in other towns than the one in which they offer to vote; and the certificates required by law to be produced by such electors, shall be placed in the possession of the town clerk, who shall preserve the same. And said board of registration shall also be in session during the time of voting, for the purpose of registering the names of such persons only as electors resident in said town, entitled to vote for representatives therein, and who have theretofore been admitted or registered as electors of said town, and have been omitted on said list by mistake; but no person whose name has been refused registration at any former meeting of the board, shall be permitted to make application for the registration of his name, during said

time of voting. And if any person, being an elector, shall vote in more than one town on the same day for representatives or senator, or for either of the officers named in this section, he shall, on conviction thereof, suffer imprisonment in the county goal for the term of one year, and be subject to a fine of fifty dollars, payable to the Treasury of this State.

Sec. 15. The Board of Registration shall receive for their services such compensation as the town may direct, payable out of the town treasury.

Sec. 16. Any person who shall wilfully tear down or deface any Registry list, which shall have been posted up by order of the Board of Registration, in any town, shall, on conviction thereof, be subject to a fine of seven dollars, payable to the treasurer of the town.

Sec. 17. The act to provide for the registration of the names of electors, passed May session 1839, and also the act passed May session 1838, entitled "an act to amend the act entitled an act to regulate the election of Senators, and to divide this state into districts for that purpose," passed in 1831; and also all other acts or parts of acts relating to elections and the admission of electors, inconsistent herewith, are hereby repealed: Provided, that all offenders against said act or acts, or any of them, may be prosecuted, convicted and punished in the same manner as if said act or acts were not repealed.

CHARLES J. McCURDY,  
Speaker of the House of Representatives.  
CHARLES HAWLEY, President of the Senate.  
Approved June 5th, 1840. WM. W. ELLSWORTH.

SHORTLY WILL BE PUBLISHED, BY SUBSCRIPTION,  
**A History of Baptism,**  
From both the Inspired and Uninspired Writings.  
BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all THE FACTS relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism." Having, through the instrumentality of his brother in London, procured such works as are (in his opinion), and that of Dr. MURCH, President of Steppen College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking; relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction and that of the Denomination) of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

INTRODUCTION—On the importance of a thorough historical investigation of controverted subjects.—

CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts.

IV. Testimony from the Epistles. V. Passages relating to Circumcision, &c. VI. Church History—The Mode. VII. Church History—The Doctrines which preceded and introduced Infant Baptism. IX. Church History—Infant Communion; and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid enquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling, into the churches; and a view